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ADVANCED ADULT EDUCATION IN ISRAEL.

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ADULT EDUCATION IN ISRAEL IS UNDER THE SUPERVISION OF THE CULTURAL DEPARTMENT, WHICH RECOMMENDS TEACHERS AND LECTURERS AND IS RESPONSIBLE FOR INSPECTION AND FINANCIAL SUPPORT. STUDENT FEES ARE COLLECTED LOCALLY. PREVIOUSLY DEVOTED TO JEWISH TOPICS AND HEBREW LANGUAGE, THE PROGRAM HAS BEEN EXPANDED TO INCLUDE FORMAL SECONDARY EDUCATION, HUMANITIES, SOCIAL STUDIES, NATURAL SCIENCES, ARTS, LANGUAGES, AND APPLIED ARTS AND HOBBIES. THE GENERAL FEDERATION OF LABOR, IN COOPERATION WITH THE UNIVERSITIES, HAS ESTABLISHED INSTITUTIONS FOR ADULT STUDIES, SUCH AS THE COLLEGE FOR SOCIAL STUDIES, THE WORKERS' COLLEGE IN TEL-AVIV, AND AVSHALOM INSTITUTE. STUDENTS HELP FORMULATE THE CURRICULUM WITH THE TEACHER AND ACTIVELY PARTICIPATE IN THE STUDY GROUPS. VARIOUS INSTITUTIONS UNDERTAKE ADULT EDUCATION AND THE CONSTRUCTION OF EACH IS DETERMINED BY LOCAL CONDITIONS. POPULAR UNIVERSITIES ARE EVENING COLLEGES PROVIDING A HIGH LEVEL OF EDUCATION. REGIONAL CENTERS ARE PROVIDED FOR THE KIBBUTZIM AND COOPERATIVE VILLAGES IN A REGIONAL SCHOOL. OTHER INSTITUTES INCLUDE UNIVERSITY SUMMER LESSONS, EVENING PREPARATORY SCHOOLS FOR MATRICULATION OF ADULTS, THE POPULAR HIGH SCHOOL, AND THE ITINERANT MUSICAL CLUB. HOBBY AND ART CIRCLES AND SOCIAL AND CULTURAL CLUBS PROVIDE INFORMATION GATHERINGS FOR EDUCATIONAL PURPOSES. (PT)

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MINISTRY OF EDUCATION AND CULTURE
DEPARTMENT OF ADVANCED STUDIES FOR ADULTS

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ADVANCED
ADULT EDUCATION IN ISRAEL

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CONTENTS

Adult Education 5

Culture for Leisure Hours 7

A brief review of Adult Education 7

Cooperation with the General Federation of Labour and the Universities 9

Subjects Taught 10

The Institutions 12

Who Studies? 30

Motivations for Study 31

Organisation of Adult Education Activities 32

Scope of Adult Education and Statistical Information . . 35

What of the Future? 37

ADVANCED ADULT EDUCATION IN ISRAEL

The Dual Nature of Adult Education

The general public of Israel tends to associate adult education with the teaching of Hebrew to new immigrants and, to some extent, with the provision of the society's less privileged adult members with a basic education. The other aspects of adult education go largely unobserved — those which deal with adult studies of general subjects and the arts at the post-primary and post-secondary level, and with the growing problem of the employment of leisure for cultural pursuits which do so much to broaden men's outlook. This latter field has taken on considerable importance over the past few years.

Contemporary reality everywhere demonstrates the new and unimagined possibilities for study which open up before those who have completed their formal education. Age, experience and the awakening of new interests combined with the adult's increased ability, are among the reasons for this.

Better Education — a Matter of the Moment

Israel society is developing against the background of the ingathering of the exiles and the intensified development of deserted areas of the country. Under these circumstances, the cultural superficiality, the break-away from popular values, and even from generally accepted moral standards, and the immature approach towards democratic life and orderly social customs which are manifest among certain sections of the population, take on a particularly acute and worrying character. True democratic life can be realised only among a suitably educated public since it requires the active, independent and skilled participation of each individual in the life of the nation. The study of the arts and the humanities does much to further the attainment of this objective since it helps to inculcate cultural habits and socio-moral values.

By fostering adult education we are making a contribution towards the fulfilment of the Government's approved policy: "The Government will ensure the diffusion, among the rank and file of the population, of the scientific, literary and artistic achievements of the Jews throught the world, and of the conquests of human progress."

Adults Can, Should and Want to Study Uninterruptedly

Even a man engaged in a profession which does not require continuous study is drawn into the uninterrupted educational process which continues almost throughout his entire life. His social contacts and relations, the necessity to possess general knowledge of current events, scientific and technical developments, work and production processes, natural and medical phenomenon; the need to understand the education of his children and to have some knowledge of other countries and peoples — all these arouse in him an intellectual curiosity which further study can satisfy.

The varied experience which has been gained over recent years has proved that the misgivings formerly held with regard to the adult's lesser capacity for study as compared with that of the young person, are unfounded. In fact, the difference between the learning capacity of the young and the old, providing of course that they are of uniform background, is small. On the contrary, the broader a man's education, and the more deeply rooted his habits of reading, study, speculation and orderly observation, the greater the possibility, the necessity, the fruitfulness and the continuity of his self-education. This fact bears out the teaching of our forefathers — "The older scholars become, the greater their wisdom".

The Evolution of Society Contributes to the Spread of Adult Education

The overall development of society has given rise to a number of important factors which contribute to the increasing extension of adult education. As examples one can cite the greater life expectancy which has been brought about by the achievements of medical science and civilisation; the spread of compulsory education and of secondary schooling (both theoretical and technical) which broaden the intellectual and educated stratum of the population; and finally, the assistance granted by local governments, state and public bodies towards the fostering of popular education in its various forms. It is worthy of note that the world population over the age of 45 has doubled over the past hundred years and is continuing to rise at a greater rate. In Israel too the proportion of over-45's has risen considerably with the absorption of the mass immigration.

Everyone Learns Everything

The development of the human consciousness and the diffusion of knowledge among sections of the population is growing and becoming increasingly manifest in all parts of the world. The national culture, the humanities, social studies, languages, the arts and the exact sciences are among the subjects which are deeply studied.

Today a broad network of adult education instititions exists in all developed and developing countries. Millions of adults are conscientiously studying the "seven wisdoms" which the modern man must possess. Some attend evening classes or

residential institutions for varying periods where they are taught by teachers, while others take correspondence and broadcasting courses.

Today no one disputes the claim that "It is as natural and essential that adults continue to study as it is for children to go to school" (M. Knowles).

Culture in Leasure Gives a new Dimention to Life

The increased leisure which humanity now enjoys, a "luxury" which can perhaps be regarded as the most outstanding achievement of the workers of recent generations, can often be employed to the detriment of its possessor, if beneficial influence and helpful conditions are absent. Leisure hours can be of the greatest benefit if they are devoted to rational relaxation, excursions, sport and physical culture, the cordial exchange of ideas, entertainment within the family circle, reading and study, going to a theatre, listening to music and pursuing a hobby.

The number of people whose principle occupation, which constitutes their means to gaining a livelihood, is in itself a source of enjoyment, is relatively small. Many are those who find satisfaction and enjoyment in the free pursuit after working hours of a personally chosen occupation. Both socially and personally, such hobbies are most desirable. The person concerned derives from them both an aesthetic pleasure and a growing sense of self-confidence in his successful accomplishments. Socially speaking, a hobby provides an excellent opportunity for pleasant social recreation, for fruitful cooperation, and for the nurturing of refined manners and feelings. Above all, it gives wide scope for the discovery and development of latent talents which have remained so far unexploited. The hobby is a source of deep satisfaction, adding a new dimension and a new interest to life.

Cultural Entertainment — an Educational and Social Meeting Point

The fostering of independent artistic activities, be it dancing, singing, music, drama or handicrafts, provides the opportunity for social contact between people of different cultural backgrounds within the same study group. Thus an intermediary field is created where the two facets of education which we mentioned earlier can meet — basic learning on one hand and further education on the other. A welcome opportunity arises for the contact between, and sharing of, heterogeneous cultures — a process to be specially encouraged in Israel society.

Another advantage of these activities is the possibility they afford for the preservation of the folklore of the various communities which adds colour and richness to our social life.

A Brief Review of Adult Education

Adult education in modern times had its beginnings in the middle of the 19th century and developed from the beginning of the 20th, in England, the United States,

Europe and especially in the Scandinavian countries. In these last, special mention should be made of the "Popular Universities" or "Folk High Schools" which have long enjoyed a considerable reputation. At the outset, the adult education institutions were designed to teach immigrants the language of their new country, and to provide with an elementary education those who were deprived of it in their childhood. However, as time went on, the field was extended to include a wide variety of subjects and studies. This was made possible by cooperation between trade unions and other voluntary organisations, and the universities; with the assistance and under the state supervision; through the agency of public and private schools; with the help of churches and public libraries; and with the active participation of the municipal authorities — all these in accordance with the particular conditions prevailing in each country or area. Various educational institutions were brought within the scope of evening classes — those providing basic, elementary, technical, agricultural and other professional education; those concerned with handicrafts and the arts; and those dealing with secondary and higher education. In the main, the studies are pursued for their own sake although some of them lead to a degree, and they cover the multiple branches of learning, also learning through corespondence and study of languages and an endless list of topics.

Adult Education in Israel

Since ancient times, the concept of the "eternal student" has been treasured by the Jewish people. It found expression in the ancient tradition of the study of the Bible for its own sake, in the fixing of periods of study, in schools and seminars, in Yarchei Kalah (large assemblies of students held twice a year before Pesach and Succoth, at which heads of religious seminaries lecture on religious subjects), in societies for the study of the Talmud, and so on.

Adult education in Israel in its modern and organised form, under the supervision of the national authority, began with the commencement of the activities of the Cultural Department of the National Council in 1936. Prior to this, national and local activities had been organised by the General Federation of Labour and individual local authorities. However, it was not until 1940 that popular education took on serious dimensions. In that year, the number of study groups which were devoted mainly to Jewish subjects and the Hebrew language could be numbered in scores and the number of students in hundreds. Each year the study facilities and topics taught became more numerous and varied, the number of participants grew and the number of localities in which adult education was provided rose. On the list of the subjects taught appeared the humanities, social studies, art, languages and the natural sciences. In 1941, on the initiative of its first director, Mr. Moshe Raat, the Adult Education Department opened the Seminar for the Improvement of the Hebrew Language. The Seminar originally held evening classes of a semester's duration and later similar courses were opened in the larger centres. It grew and developed until,

in 1948, it had become the Institute for the Improvement of the Language and for Advanced Studies of a year's duration. Since 1959 it has been regarded as a "Popular University". In Jerusalem and Haifa similar institutes were founded in 1949.

Cooperation with GFL and Universities

In 1950 cooperation between the Department and the GFL increased, the latter establishing and fostering important institutions for adult studies. As from 1952, it founded the following institutions: The College for Social Studies which eventually became a branch of the Hebrew University of Jerusalem and gives graduates the opportunity to obtain an academic degree; the Workers' College in Tel-Aviv originally founded in 1946, an evening college for adults run on similar lines to the Institutes or Popular Universities, providing higher instruction in various branches of learning. Some of the subjects taught are designed to deepen the workers' social consciousness; and the Avshalom Institute for the Study of the Land and People of Israel at which three-year courses prepare graduates for the continuation of their studies at the Hebrew University. Courses are also held for the training of instructors in the Bible and in Geography and Archaeology of Israel for service in rural settlements and GFL educational institutions. Following the establishment of the Tel Aviv college, the local Workers' Council founded the Institute for Further Studies and Hobbies in Haifa in 1956. Courses are held in a variety of subjects and are organised on the principle of the Popular University. The Department advises this Institute and provides it with financial assistance.

During the past few years, minor institutes comprising a number of study circles have been founded by the Petah Tikva Workers' Council which cooperates closely with the Department. In many other parts of the country institutes and study groups are being set up with the cooperation of the GFL and the local authorities, most of them through the Department's initiative and all of them with its help.

The Department also supported for the first seven years of its existence the University Institute which was founded by the Haifa Municipality and maintained by the latter since 1952. That Institute, before it became an integral part of the Hebrew University, was known as a School of Higher Learning comprising faculties of law, economics and political science, the humanities, social sciences and accountancy. In 1950, in cooperation with the Department, the Haifa Municipality founded an Advanced Study Institution similar to the Tel Aviv and Jerusalem ones.

The Centre for Popular Education at the Hebrew University in Jerusalem contributed from the first to the formation of the curricula of the urban institutions and of the Summer Courses held in towns and townlets. It also organised courses in various subjects on its own initiative.

Recently, the Department has been in contact with the Academic Council for Popular Education of the Tel Aviv University, and with other institutions of higher learning.

Formal Secondary Education

In 1951, the organisation for adults of evening secondary schools covering the matriculation programme was commenced. Some of the students attend these schools for the sole purpose of increasing their knowledge and improving their chances of professional advancement, while others prepare for the official external preliminary and matriculation examinations. Students study from twelve to twenty hours per week, in accordance with their grade. Among them one can find those who are parents already.

Adults' secondary schools are established by the Department in cooperation with the local authority and local Workers' Council. Their organisation on a public basis was deemed necessary because the various private courses catering for the same need could not always guarantee either efficient methods of study or reasonable fees. The Ministry has not yet found a way to bring the private courses under its supervision.

Studies in Urban and Rural Areas

A visitor to adult education centres during the evening hours cannot but be delighted at what he sees. At Beit Ha'Am in Jerusalem, the Yehuda Halevi school, Z.O.A. House, the Tchernihowsky school and in other halls and classrooms in Tel Aviv, at Beit Ardstein and Beiteynu in Haifa, at Beit Ha'am and Beit Yatsiv in Be'er Sheva, at the GFL building in Petah Tikva, at Beit Gordon and other buildings in Rehovot, Beit Yad Le'banim in Hadera, Beit Ha'tseirim in Kfar Saba, at the Acre and Nazareth municipal culture centres; at the Ashkelon Museum, the Regional schools in the kibbutzim (collective villages) Mishmar Ha'emek, Ein Harod and Ayelet Ha'shahar and the moshavim (cooperative villages) of Nahalal and Be'er Tuvia; and in scores of school buildings in numerous villages, hundreds and thousands of adults who have completed a full day's work can be seen "sitting on school benches". They are listening, studying models, reading, making notes and actively participating in lively discussion on scientific and practical subjects.

Subjects Taught — Search and Change

In consequence of the practice and experience gained throughout the world, we have been trying, over the past few years, to be attentive to the requests and desires of those adults who already study and of those who are potential students. We constantly try to follow every need, interest and curiosity in knowledge and socio-cultural pursuits which awakens in the public every now and then.

Thus, from time to time, study programmes vary. In addition to the traditional subjects taught in our institutes and study circles — the national culture, general humanities, social studies, natural sciences, the arts and languages — have been added over the past few years the following applied arts and hobbies: drawing, ceramics,

chess, speech and oratory, dance, drama, choral singing, all aspects of home economics, homecrafts and graphic art. Groups for the study of Hebrew language and literature have also been added. These are not only at the high level, but are also arranged for those who have completed "Ulpanim" (intensive courses for the study of Hebrew) but require further practice in spelling, writing, and oral expression, and instruction in Hebrew literature.

As a result of the upheaval which has taken place in Hebrew, and the impoverished form of the language currently employed in everyday writing and speech — and this, not only among those who have not received their basic education in Hebrew, but also among the younger and educated generation of Israelis — we have lately been giving our attention to the reinforcement and extension of studies for the improvement and correction of the language through specially organised courses devoted to this subject.

Our experience has shown that it is not surprising that new subjects appear in the study programmes of our institutions from time to time. On the contrary, this tendency should be encouraged and assistance given towards its efficient and rational realisation. All adults wish to and should learn whatever enriches their life and adds cultural content to it.

Further Education

Any type of education given to adults can be regarded as part of the broad complex which is termed "adult education", inasmuch as all knowledge and every skill, and to an even greater extent all knowledge and experience in the recognised fields of humanities, science and the arts, influences the character, habits, image and manner of thought of the citizen.

The term "Advanced Studies" which has been adopted by the Department embraces the concept of "further education" — the term employed in English. This concept is based on the assumption that the education of man continues throughout almost his entire life and overpasses the formal education he receives at school, regardless of the level of the latter. The basis of learning within the educational complex, that is, the acquisition and deepening of a fund of knowledge, widens with the student's age and with his increased experience of life, and the processes by which that knowledge is assimilated becomes more complex. The grown-up tends to be more critical of the information offered him and measures it against his own experience and logic. This tendency should be encouraged and directed towards the formations of a constructively critical approach. Wide scope is open to the adults' instructor who must encourage the analytical ability and sense of responsibility of his students, and must help them to develop a sense of initiative and the ability to exercise their personal influence in society.

From Passive Absorbtion to Active Learning

We take the initiative in encouraging a "livening-up" of the learning process. In many subjects, lectures are replaced by study groups in which students actively participate through question and answer sessions, the expression of their opinions, talks, and conversations, homework and social evenings. Excursions are made to museums, laboratories, observatories, exhibitions and the surrounding region; to a special educational institution or to a psycho-technical laboratory; or to commercial enterprises dealing in household goods, furniture and interior decoration, or to the School for Home Economics.

Study groups aim not only to diffuse knowledge but also to develop analytical thought, the ability for social discussion, and a striving to reach solutions by mutual consent. In other words, they are designed to continue the directed education of the adult. This is particularly so in such fields as psychology, history, economics, philosophy, sociology and administration.

Such an approach to adult education demands that the Department constantly look for and attract fresh teaching cadres from among those young people who tend to combine a love of research and learning with the ability to carry out function of the popular instructor.

Students are Partners in Setting up of the Curriculum

One of the basic principles of adult education is the close participation, both active and advisory, between the teacher and the student, who has experience in life and knows the practical problems he has to face. Constant consideration of the wishes and advice of the student regarding the subject of the studies and the manner in which they are taught is an obligation imposed by reality. Without it, our work is pointless and useless.

The adult begins by being interested in subjects which have a direct bearing on his own problems, and he looks for a way of solving them in order to go some way towards reaching social and material satisfaction. For example, a mother will chose to study education and psychology; the clerk — public administration, economics and human relations; the industrial worker — nature study and economics, or a foreign language.

From the subjects most closely related to the adult, his circle of interest widens to include ever broader fields of knowledge. This widening process continues just as the horizons of our culture are being broadened at the speed of light and sound under our very eyes.

Kinds of Institutions

What is the organisational framework within which adult education is organised so as to cover the subjects mentioned, and to put into practice the theory of adult education as we have enunciated it? The following survey describes the various institu-

tions one by one. The spectrum of institutions and undertakings is varied and the construction of each is determined by local conditions. Thus, a "Popular University" can be established only in the relatively larger centres, whereas, for smaller places the "mountain must be brought to Mohammed" and study facilities brought to the students. In this case, regional centres are established in accordance with the size and possibilities of the area.

1. *Popular Universities* or Institutions for Further Study in Jerusalem, Tel-Aviv Haifa and Beer-Sheva are organised as evening colleges providing a high level of education. The year is divided into two terms, together of 25 — 30 weeks' duration. The winter term lasts 5 months and the summer one $2\frac{1}{2}$. The number of study hours is 50-60 per year, two hourly periods of instruction being given once a week. In 1965, 196 classes attended by 5,200 students were held. The distinguishing characteristic of the Popular University is that it can offer the student a varied range of subjects and occupations. The groups are directed by qualified members of the appropriate professions. Thus, a high standard is ensured, and study is systematic, continuous, and uninterrupted from year to year.

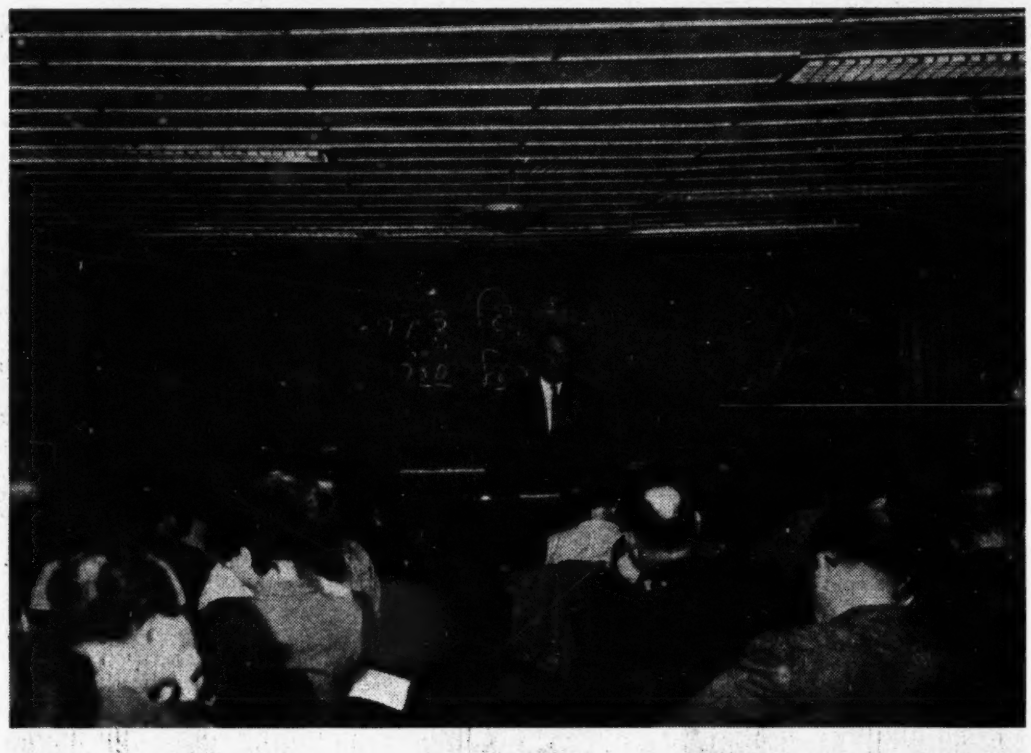
The Popular University in Beit Ha'Am in Jerusalem

In the various groups can be found adults from 17 to 70 years of age, men and women from different walks of life, and people of various seniority and with varied incomes.

The following are the impressions of a journalist who visited the Jerusalem Popular University a few years ago:

"If you enter the Rehavia High School* during the evening, you will find among those sitting on the benches businessmen, workers, women, students, teachers, government servants, kindergarten teachers and so on. They make up the 250 students of the Institute for Further Study of the Advanced Studies for Adults Department of the Ministry of Education. They study everything here — Hebrew, Jewish studies, humanities, social studies, natural sciences, art, home economics and foreign languages. The average level is above that of secondary school, but the Institute has no academic pretensions.

I entered some of the classrooms. In the art class there were 15 students, all of them amateur artists, and they were painting in oils. All of them — the grandmother, the sportsman, the housewife and the clerk — share their enthusiasm for study. In the Hebrew class, the level of which is post-Ulpan, I saw two doctors, office employees and workers, learning the finer points of Hebrew usage. In the home economic class, the students, mostly young newly-weds, learn how to run a home, and how to draw up a household budget. They visit household goods, electrical and furniture stores, and are taught how to use kitchen utensils and how to furnish a house."**



Language Improvement Class at the Tel Aviv Popular University

2. *Regional Centres for Further Study in Agricultural Areas*

Members of the established kibbutzim and cooperative villages in Israel are known for their high intellectual and technological calibre. This characteristic is reflected, among other things, in their desire to continue their studies beyond the limits of their

* The Institute has since been transferred to Beit Ha'am (ed).
** This article by RON appeared in the daily Ha'aretz on 5 February 1960.

formal education. It is clearly impossible to establish a Popular University in every rural settlement, both from the financial point of view, and for other reasons such as the absence of high grade teaching cadres in every village, the many fields of interest in proportion to the relatively few students, and so on.

In accordance with the rule "one man's candle is light for many", we have initiated the establishment of regional study centres, in which it is possible to offer a rich and varied choice of subjects, to concentrate a sufficiently large number of students to warrant the organisation of study circles, and to recruit high grade instructors.

Such centres are generally held in the regional school. A visit to one of them leaves an impression of a hive of activity on the part of a public thoroughly enjoying itself. Students are taken to and from the centre in buses and trucks. Great care is needed in the organisation of the centre, and the studious atmosphere of the institute is ever-present. The villages and regional councils have learnt much from this experience. Today, one can observe how detailed planning, energy and organisational ability brought a blueprint from the planning table to reality. All parts of the school building become a throbbing centre of learning, night as well as day, and the surrounding area is filled with beneficial intellectual activity during the evening hours. Responsibility for organisation, provision of buildings, and transport devolves upon the regional council. Planning, and the financial burden, are shared by the region, the Department and the Cultural Division of the GFL.

Geography at the Be'er Tuvia Regional Popular University Centre

In the regional centres, cooperation between teacher and student is put to its most crucial test. If the students are prepared to take up in their studies after a long, tiring day's work in the fields and workshops, their interest is obviously great. The ability and will of the teacher must measure up to this, more especially since the educational level of the public with which he is dealing is high.

One of the organisers of the Regional Centre Sha'ar Hanegev has this to say:

"We did not have any experience of this type of activity. Adult colleges had been established in the urban centres (Popular Universities etc). In rural areas, monthly seminars were held annually. We wanted to have a proper college in which study courses would be held during six or seven months each year and would continue over several years.

A curriculum for sixteen hours study per week was proposed to us. This would have meant that students would be required to take time off from their work, and would have resulted in a reduction to the minimum of the number of students. Finally, we prepared a plan for two hours study one evening a week, and after two years' experience, this arrangement has proved suitable. Apart from the regional council which provides the requisite transport, part of the budget and the organisational staff, the following bodies cooperate in the operation of the school: the Department of Advanced Studies for Adults of the Ministry of Education and Culture, the Centre for Popular Education of the Hebrew University, and the Education and Culture Centre of the GFL.

Of course there were many problems. What should we teach? Should we just teach or should we take advantage of these meetings for the organisation of additional group activities? What would be the level of study? Who would be the teachers? And from where would the finance come? It was clear to us that an adult education centre within a regional educational network would have to provide not only educational study classes but also groups for the study of the arts and other subjects. In our region there are artists, sculptors and musicians but they are dispersed each in his own village. It seemed essential to bring them together, to assist them, and to give them the chance to cooperate, and further their knowledge in their various branches. From the first year, the Regional council acquired musical instruments through the "Norman Fund", and a regional orchestra of adults and young school children was organised. In the same year a regular course in chess was held. In the second year courses in art for young and old, and musical and dance groups for the youth were organised.

As for the level, many demanded that it be post-secondary, including examinations, the presentation of papers and even the awarding of diplomas. However, we intentionally did not call ourselves a "Popular University", out of the assumption that the essential is to meet the varied requirements of the greatest part of the population. We chose a system whereby study circles are formed, the level in each being determined by that of its participants.

And the teaching staff? The Popular Education Centre of the Hebrew University helped us to obtain suitable teachers from Jerusalem and Rehovot and veteran teachers from the area itself were directed to the Centre. The problem of the subjects to be taught was solved by preliminary registration, personal questionnaires, interviews, and tests in the first lessons. Duration of studies: because of organisational difficulties, studies are held from Chanuka (mid-December) to Shavuoth (June).

The following subjects were taught as from the first term (1961): Bible, improvement of the Hebrew language, education, sociology, elementary agriculture, general history, economics, elementary and advanced English, music and chess.

Students hailed from eleven villages in the region, and few from the townlet Sh'deroth. Of the 215 who registered, 183 remained. At the end of the year, a teachers' meeting was held to sum up the results. A students' assembly was also held, with the participation of the school's directors, representatives of the regional council and those cooperate in the running of the institution. Remarks of the teachers and students served as a guide for the following year's activities.

In 1962 additional classes in the following subjects were formed, bringing the total to 16· Bible, Hebrew literature, improvement of the Hebrew language, education, sociology, agri-

cultural economics, general history, historical geography, three groups for English, drawing, music, and for the youth, dancing and drama. In the same year, some 300 students registered. 40% of these for Jewish subjects and 36% for English. The English classes are the most frequented and have the highest attendance."

In 1965, there were 19 regional study centres which comprised 135 classes. They were attended by 3,970 students from 163 villages.

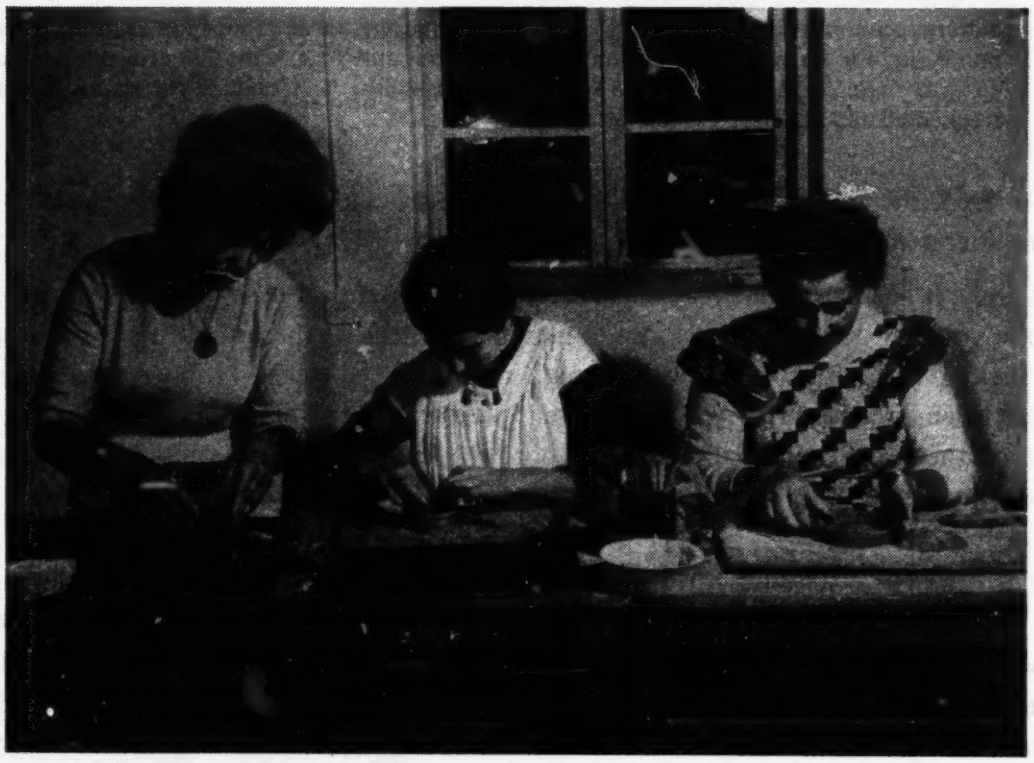
Lately, it has been felt necessary to give special attention to satisfying the yearning of the younger generation of kibbutz members for the furtherance of their education, on the one hand, and on the other to giving assistance to the kibbutz movement in order to ensure the provision of sufficiently educated and skilled cadres. We are not free of the obligation to help this important sector of the nation's population to whom many of the educational facilities available to urban dwellers, are not accessible.

The Alliance of Kibbutz Movements now encourages advanced learning in the regional schools in the kibbutzim by allowing for six hours of studies weekly, out of which four are deducted from the work period of the member students. The two and three year courses cover a number of subjects: Education, Judaism, Oriental studies, Economics, Administration, the Arts, Agricultural Biology, Technology and Domestic Economics. Study of the English language is compulsory so as to enable the students to consult professional literature. It was found that completing their high-school education was important to some groups of newcomers to the kibbutz. Their need lies in specific subjects. Study groups were formed in which three or four subjects are studied according to the curriculum of Popular High School. These groups meet for six hours weekly as do the regional schools. In 1965-1966 there were 18 study groups in the kibbutzim which were attended by 280 students.

3. *Institutes and Courses in Smaller Towns*

Where at least five classes are held, we tend to call the centre an "Institute" and to fix the period of study as for a Popular University at 20 — 25 weeks per year. The Be'er Sheva Natanya, Rehovot, Hadera, Ramla, Lod, Petah-Tiqva, Rishon-Le-Zion, Holon institutes are among those of this type. The organisational framework is similar to that of the two previous institutions described.

The duration of studies in each class in most of the towns (sometimes of two or three in one town) is shorter than the two hours one evening a week norm. However, they constitute a kind of small-scale popular university. Many new immigrants attend these courses. In towns such as Accre, Afula, Ashkelon, Tiberias, Qiryat-Gat one can observe a serious, attentive public, studying thoroughly and conscientiously. Over half of the settlements in which institutes have been set up, were founded or populated since the establishment of the State.



Amateur Ceramics Enthusiasts in Rehevot

One of the most popular subjects in the rural towns and regional centres, and one which gives a special character to its students, is that which treats of general knowledge and geography of Israel in the broadcast sense of the term. The light-footed ones, but not only they, can find a rich and intersting occupation within these circles which have been organised in many towns. The course is made up of theoretical lectures given by the same lecturer, as well as by guest speakers on special subjects such as archeological discoveries, development problems, etc. Excursions are frequently organised to the area being studied. Studies comprise a wide variety of subjects: geological structure; landscape; historical and archeological background; climate, flora and fauna, economic geography and settlement patterns of the area. These courses are held in different centres and reflect the great interest of the population in knowlege of their country. Members of the study group in Kfar-Saba, for example, tell with emotion of the six years of activity in their group, of the excursions they made throughout the length and breadth of the country, and of the social activities which were held within the group — campfires, community singing, and other common experiences. Similar groups exist in Rehovot, Rishon le'Zion, Be'er Sheva and in many agricultural villages in the Upper and Western Galilee, Emek Yizra'el, the Shomron, the Sharon and in the Judean hills. They are also to be found in villages and development areas settled by new immigrants. The courses in Kibbutzim and Moshavim are based partly on the work of participants themselves.

The School as a Centre for Parent's Education

In an effort to reach and interest a part of the public which has no tradition of learning and feels no inner compulsion to study, we have organised a new activity in the form of parents' study circles. The idea was to bring parents within study groups so that they would be able to help their children and to understand the changes which take place in them during their school years. Parents understood and accepted this idea, and the result was the addition of many adults to the number already studying. From the organisational standpoint, a new approach was adopted. Preliminary investigations were made among school principals, parents committees, representatives of the local authority in cooperation with our Department in order to determine the study programme, the lecturers and the days on which classes would be held. The subjects taught were chosen from the school curriculum, and the parents heard lectures and talks on the study of the Bible in the schools and its significance, on the Israel landscape (talks illustrated with slides), on certain aspects of the history of Israel, on reading habits and good literature, and on educational and psychological problems which are helpful in understanding the emotional and intellectual development of the child.

In Ramat Gan, Holon, Givataim, Accre, Tiberias, hundreds of parents attend the classes held by teacher-lecturers. Questions, remarks and criticisms make up part of the lesson. According to the lecturers, they have never encountered such a degree of alertness in any other group. In Kiryat Ono an interesting and original experiment was carried out. Parents were invited to classes and class tutors gave them suitably presented lessons in the subjects taught to their children. Thus, one could see lessons in arithmetic, language, science, Bible, literature and history going on with the full copperation of the school direction and the parents. In interviews held with teachers and parents' representatives, they all expressed their appreciation for the undertaking, and their readiness to continue regularly with the study circles. Although the operation is still in its proving stages, one can nevertheless point out certain achievements. There is no doubt that we have before us a wide field of activity which requires fostering and extension, for much benefit can spring from it.

Hobby and Art Circles

No factual account can convey the expression on the face of the amateur artist who took part in the opening of the Ramat Gan art circle exhibition which was held not long ago. This was a great achievement and a source of indescribable satisfaction. Similarly, any visitor to the many ceramics, music, handicrafts or photography classes cannot but be impressed by the expressions of the many hundreds of adults engaged in enjoyable artistic handwork.

The groups are organised independently. Each one has about 15 members interested in the study of a particular subject and is able to form its own circle, to receive an instructor and to go to work. The harvest is rich. The groups in Ramat Gan, Rehovot,

Drawing Lesson at the Popular University, Ramat Gan

Magdiel, Mabu'im, Ashkelon, Sha'ar-Hanegev, Tiberias and elswhere can display a colourful exhibition of paintings and decorated pitchers, copper work, baskets, lampshades, bags, vases, frames, dolls, table cloths, woven rugs and so on — all the fruits of their labours.

As has already been pointed out, we engage in artistic activities not only for their educational value, but also as a means of providing social relaxation, of developing talents and artistic taste, and of making possible the participation of citizens in festive occasions through various means of expression — drama, singing, music and dance.

In these circles participants learn songs and dances, put on plays and sketches, organise choirs and orchestras. As for the drama, there is no better means for discovering artistic tendencies and abilities which are combined with knowledge and understanding of such subjects as literature, psyshology, history, recitation, acting, dance, costumes, make-up and scenery.

The art circles operate under our supervision and with our help, and in most places through our initiative and organisation. Last year they numbered 411;196 of which were devoted to folk-dancing and drama; to singing and music and to handicrafts and other hobbies. The circles are held in 240 localities, most of them rural villages founded since the establishment of the State. They are attended by 14.300 amateurs.

Besides the declared function of these circles — the provision of organised facilities for artistic expression of various kinds — they fulfil certain other functions. One of these is the provision of a socio-cultural framework which its members find satisfying. The Upper Nazareth choir is a clear example of this. The group of 25 members has in time become a consolidated unit, and its weekly meeting has become a social event which its members regard as indispensable. There is no greater reward for those who organise this type of activity.

And now let us attend the performance of the drama group founded by the local council of Zichron Ya'acov. This evening they are presenting "Hana Senesh" by Aharon Meged. The amateur actors appear with awe and some reverence on the stage. How greatly the play enriches the audience's consciousness of what befell our people! One can feel during the performance the enormous difference between a professional performance and one put on by people who themselves witnessed the horrors of the holocaust and who emanate something of those tragic events. Such an evening is a rich artistic and social experience.

Another cause for satisfaction: a drama group composed of prisoners at the Shata jail. As a reward for their devotion to the group, some of the amateur actors were granted a reduction of their sentences, and some of them now form the nucleus of a drama group in one of the rural towns.

A second function of the art circles is to serve as an effective means for the inculcation of values in a fresh and varied manner. In the Jerusalem district, for example, the instructor of a singing group will never devote a session to artistic work alone. In various ways he will try to acquaint his students with the background of the matter being dealt with and its historical significance through the explanation, for example, of the meaning of the words of the song being taught. Let us look for a moment at one of the activities held in Eshtaol village in the Jerusalem district. Biblical legend has it that here, between Tsor'a and Eshtaol, the spirit of the Lord entered Samson. The lesson was devoted to the song "Samson's Foxes". That we knew in advance. And then, the adult and young members of the singing group, who had assembled to learn the song, hears from their instructor about the history of the area in ancient times and during the Israel War of Independence. The expalnations were suitably worked in with the words of the song. The instructor was intelligent enough to combine with the pleasure of singing the useful of fostering the students' love of and attachment to the area, and thus, indirectly, they learned something of the history of Israel.

Social and Cultural Clubs

Through our initiative, an experiment has been made in several places which has succeeded in combining the pleasant aspects of "sitting as brothers together" with the advantages of study in the fixed social framework of "Social and Cultural Clubs". These have been established in cooperation with local authorities and Workers councils. The Ra'anana club, for example, brings together 60 — 70 members once a

Regional Handicraft Group, Emek Hefer

Upper Nazareth Singing Group

Photography Enthusiasts in Benyamina

Amateur Orchestra in Training

week, sometimes for tea, and they deal with a subject planned in advance. Three of the monthly meetings deal with subjects drawn from the humanities, social sciences, education or the arts, and the fourth is devoted to questions of local public interest such as the school, the medical services, taxation, development projects, and so on. This type of community entertainment, often interspersed with singing and jokes, helps to create an atmosphere of a consolidated society which aims at filling one evening a week with useful and enjoyable cultural content.

We gladly accepted the proposal of the Cultural Centre of the GFL to place under this programme wherever conditions permit the circles for the study of social and cultural problems that it has established.

4. *University Summer-Lessons*

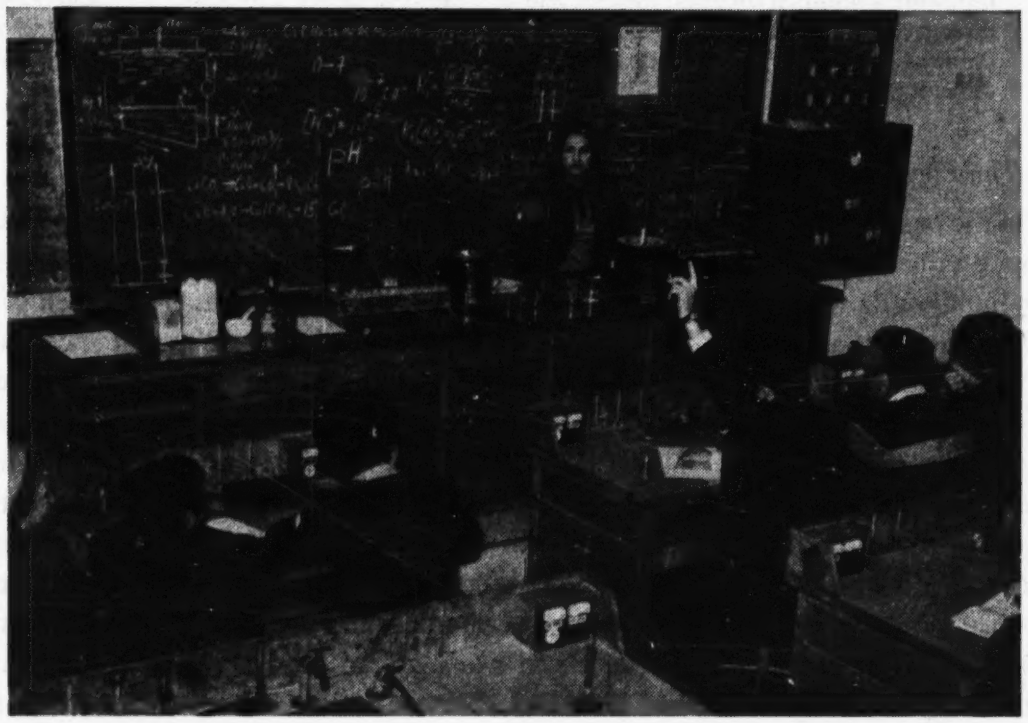
Most of Israel's population is concentrated around a few large centres on the coast. This has a considerable influence on the development of the nation's cultural life for the main institutions of higher learning, with the exception of those in Jerusalem, are to be found in the proximity of these large centres. As a result, many of those living in villages at some distance from the main centres who wish to pursue advanced studies are unable to take advantage of the existing facilities. City dwellers too, preoccupied with making a living and with other matters, cannot spare the time for the continuous and further study of subjects in which they are interested. There is also quite a considerable section of the population which is not prepared to devote several hours at once to orderly study. One of the solutions to this problem is "University Summer-Lessons" — a series of lectures on subjects of general education given by university lecturers and experts at the academic level who, during summer, leave the higher institutions and travel to various towns and villages, reaching the remotest parts of the country.

Studies are concentrated into 12 hours per week — two hours per evening and a summary on Saturday. Generally, the public warmly welcomes the lessons for as participants in Rosh Pina or Eilat rightly say "not every day does a university lecturer come our way". This year classes were held in 33 places and were attended by 2,030 students. Thirty-eight subjects were treated by 33 lecturers.

5. *Evening Preparatory Schools for Matriculation of Adults*

There is no adult who does not expect some reward, psychological or material, for his actions, and this is true also of the effort he invests in his studies. One of the main rewards is the completion of formal education. With the immigration from developing countries, on the one hand, and the existence among the more established population of a stratum whose economic situation obliged the younger members of the family to go out to work at an early age, on the other, a considerable group of people seriously interested in completing their formal secondary education has come into esistence. They wish to obtain their matriculation certificate to enable them to prog-

ress in their professions, to continue their studies or to establish their position in society. We establish, and assist in the establishment, of institutions for the preparation of students for the external preliminary and matriculation examinations. Evening secondary schools are run in cooperation with our Department, local atuhorities and the GFL.



Practical Work in the Chemistry Laboratory

Studies are held between 12 and 20 hours per week, in accordance with the students' grade. One principal of an adult preparatory school has this to say:

"The evening secondary school in Natanya has been in existence for 14 years. Students are between 18 and 30 years of age, about one-third women. If we visit various local private, public and government institutions, we can find young clerks between the age of 20 and 40, a high percentage of whom studied at the School, passed the preliminary and matriculation examinations, and have continued to study and to rise in their positions. These clerks worked during the day and studied during the afternoons and evenings. Many came to class straight from work. But not only clerks studied at the school. There have been workers from the diamond factories, tractorists and others, many of whom completed their studies, passed their examinations and received their matriculation certificate. One can imagine their feeling of satisfaction, and the degree of self-confidence which has been restored to them. There have also been students who have continued their studies at the University and though few, their example is edifying.

The system of instruction employed in such a school differs from that customary in regular high schools. Needless to say, there is no disciplinary problem. Whoever does not wish to study will leave the school for he will not be interested in it, and no one will force him to study. Whoever lacks the ability to study will not find a solution to his problem here. Only those who have a strong desire to study will overcome the difficulties. Teachers' explanations

must be clear. The teacher must be well prepared for each lesson. He must know in advance what he wishes to achieve. Impromptu lessons cannot be given. Time is short. One year is devoted to preparation for the preliminary examinations and is parallel to the first two years of secondary school. The other two years are devoted to preparation for the matriculation examinations. Each year, three of the six subjects required for the examination are dealt with and classes are held four evenings a week for a total of twelve hours. Compulsory subjects are Hebrew literature and language, Bible, mathematics, and English. Our school chose the following additional subjects: history, and geography of Israel. The teaching system is mainly directive. It gives a lead to the students who are obliged to study much at home and to work far into the night. The teacher merely demonstrates and helps the student to understand difficult points."

6. *The Popular High School*

On the basis of the experience gained in the adult preparatory schools for matriculation, on one hand, and in an effort to prepare a wider public drawn from among the new immigrants for further adult education institutions, on the other, the idea of the establishment of a new type of school, the "Popular High school", was conceived.

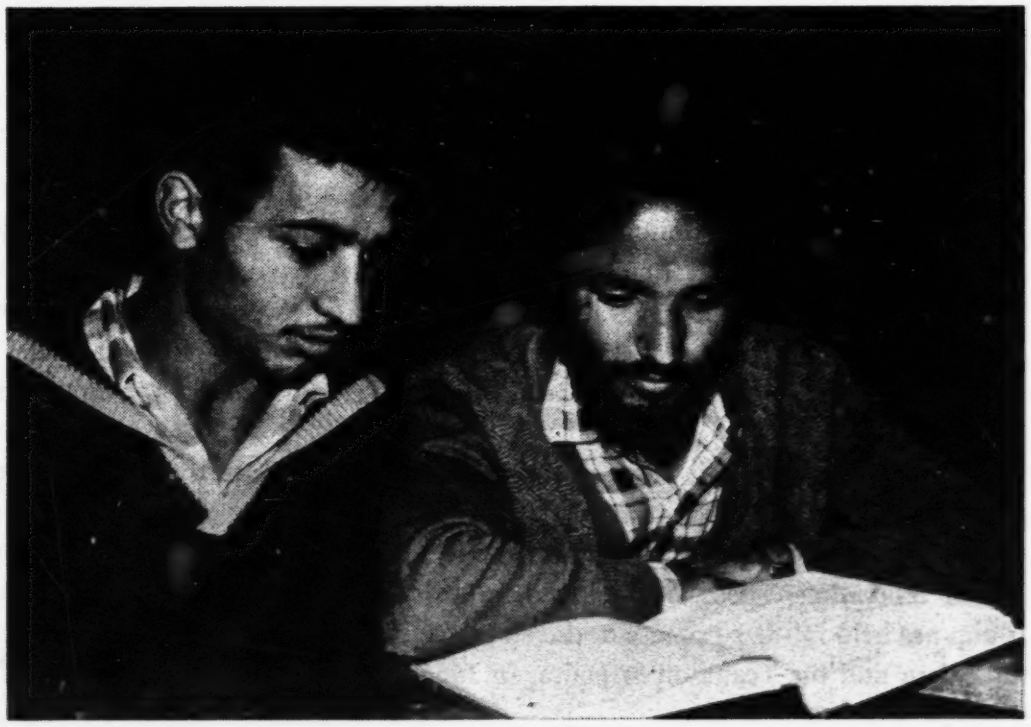
We have already seen that only a small section of the public has the will to succeed in obtaining the matriculation certificate within a reasonable time and thus to have the opportunity, in addition to others, of attending the institutions of higher learning. There are many who fall by the wayside and are not capable of completing their studies, despite the fact that they have not forsaken their will and desire for further study. This problem is particularly acute in development towns and popular quarters in the larger cities. One can find there many people who have completed their primary education either in Israel or abroad, and who wish to have a seconadry education. This is important for their work as well as for the satisfaction of their ambition to consolidate and raise their social status. They do not have the intention of continuing their studies in the academic institutions.

For the many citizens in this category there is a need for a school which gives a secondary education stripped of all that which is not essential for the daily life of the educated man. This form of education does not require such a great effort and the investment of so much time as does preparation for the matriculation examination, and is thus suitable to the many who need and desire it. The institution provides a three-year course, a total of 1,000 study hours being given ten hours a week. Those who complete the course and pass an examination, receive a graduation diploma from the school. Those of them who wish to receive matriculation, are releazed from preliminary external examination. Emphasis is placed on those subjects with which the educated adult must be acquainted for his orientation and activity in society — and this at the expense of other elements which are included in the normal secondary school curriculum.

The following are the subjects taught and the time allotted them during one scholastic year: Bible and legend — 54 hours; language and literature — 54 hours; history and civics — 54 hours; geography and general knowledge of Israel — 35 hours; nature study — 35 hours; mathematics — 54 hours; English — 54 hours.

The institution aims at developing in its students a faculty for critical thought and a sense of cultural and artistic values, and at giving them an understanding of what is taking place in various spheres of life.

The first Popular High School was established in 1964, and in that year, through our initiative and in cooperation with the local council, the GFL and the Moshavim Movement, the first 18 classes were opened. They were held in the following development areas and immigrant villages, in the latter within the framework of comprehensive regional schools: Ashdod, Beith She'an, Yavneh, Naharia, Accre, Safed, Ra'anana, and Benyamina. Regional centres were set up in Yanoov, Mash'en (Ashkelon coast), K'far-Galim (Carmel Coast), Regba (Gaaton), and were attended by 350 students.



Popular High School Students, Ga'aton region

The proposed programme was elaborated and drawn up by several teams of teachers and inspectors. It was directed mainly towards the needs of students from development towns and the larger cities. However, it was quickly seen that the programme as it stood would have to be adapted when carried out in immigrant villages. The former education of the students would have to be taken into account, as well as their inability to devote the requisite number of hours to their studies due to the conditions of their agricultural work.

The results of the first year were not uniform for another reason: the classes were opened at different dates. In general, the idea and the programme were warmly welcomed and it is already clear that there will be a considerable expansion in the

network of these institutions. At the end of the scholastic year, teachers' meetings were held. We are planning for greater momentum in this field, to be obtained with the help of the authorities with whom we cooperate.

One of the questions which preoccupies us is the extent to which the State will be able to contribute to the maintenance of these important classes in the light of the limited ability of its partners. Also, it is clear that in certain villages it will be essential to hold preparatory classes to bring those wishing to attend the popular high school up to the minimum requisite level which must be maintained.

Popular High Schools exist now in Jerusalem, Tel-Aviv, Haifa, Maaloth, Affulah, Tiberias, Accre, Or-Aqiva, Elyahin, Qiryat-Malahi, Qiryat-Gat, Netivoth, Ashdod. They contain 32 classes.

7. *Workers' Educational Institutions*

In this field we work together with the following institutions: The Workers' High School in Tel-Aviv and the Institute for Further Study and Hobbies in Haifa, which come under the heading of Popular Universities; the Avshalom-Institute for the Study of the Land and People of Israel, which holds three-year courses for instructors in the Bible and geography and general knowledge of Israel, twelve regional circles for the study of Israel geography and general knowledge, and four national circles for advanced studies in this subject. The Institute holds study-holidays for amateurs of Israel geography.

We cooperate as well with the Cultural Center of the GFL in the organisation of "study-holidays" in which those enjoying their summer holiday in the rest home at the Haifa Technion campus can combine the lectures' programmes on certain topics with their relaxation. These are intended for workers of different plants and insitutions and are held in the summers in the empty dormitories of the Hebrew University of Jerusalem and the Technion in Haifa. In 1966, there were 33 such cycles in which 1940 people took part.

8. *Learning in Vacations*

In the last two years we experimented in holding classes during vacations acording to the example set by University-Summer-Schools.

With the cooperation of the Sick Fund Centre and of GFL, we introduced series of lectures and debates on various sciences in some rest houses. Each series lasted a week, two hours a day or twelve hours in total. The classes were supplemented with projections of slides, record playing and exhibitions of paintings and sculptures. It was proved that in an atmosphere of relaxation, cultural pursuits are especially rewarding. In 1966, there were 16 series of different topics in the vacation centres and they attracted above 1000 of participants.

Books-Evenings

An important means for the inculcation of correct attitudes towards books and literature is the meeting of the public with its authors. Furthermore, it seems to us no less important that the creative writer meet his public. In addition to the study facilities we offer, initiate and organise "book evenings" in cooperation with local authorities. Here, the public meet writers and critics and listen to their lectures. Last year 75 such evenings with 6400 participants were held, many of them in predominantly immigrant villages such as Netivoth, Hayogev, Sh'lomi and Mevaseret-Yerushalayim.

The Poet Sh. Shalom at a Book Evening in Kiryat Motzkin

9. *The Itinerant Musical Club*

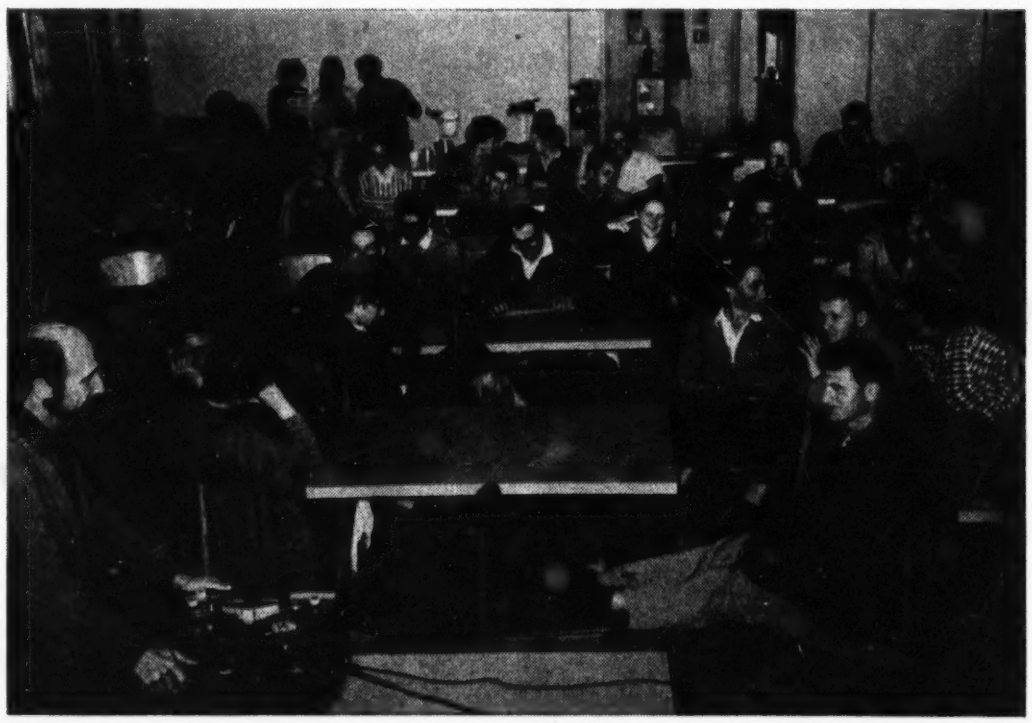
This is an operation carried out mostly in immigrant villages and includes singing, the explanation and demonstration of musical works, and lectures on the history and playing of musical instruments. This is done by means of talks, tape recorders and musical films.

The musical club is called "itinerant" because it works by means of a camionette equipped with audio-visual aids and musical instruments, and is directed — and driven — by the music teacher himself. He goes from village to village in a certain area in accordance with a pre-arranged timetable. Thus the club reaches the public which is interested in it but whose home is far away from a permanent musical centre.

The Club operates thanks to the cooperation with us of the "American-Israel

Cultural Fund". It helps to attract old and young to the art of music in general, and to give them an appreciation of Jewish and Israel music in particular. It also leads to aesthetic enjoyment in settlements far from cultural and artistic centres.

This is the framework of permanent study groups that meet once or twice a month. In school year 1965-1966 there were 101 such study groups with 4430 participants meeting in four mobile clubs: in the western part of the Northern district, in the Central district, in the Jerusalem corridor and in the Addulam region and in the Southern district.



The Itinerant Musical Club at the Frontier-Kibbutz, Har'el

Who Studies?

Let us now take a look at the public who attend our various institutions — the institutes in the cities, the study circles in smaller towns and regional centres, or the Popular university and Adults' secondary school classes. We shall investigate their motives for study and their fields of interest, and we will then to able to deduce what "kindles the light of learning".

Statistics based on Popular University students' questionnaires show that clerks and workers make up 33% of the student body; housewives — about 20%; those employed in education and welfare, students and members of the free professions — 33%. The remaining 14% includes soldiers, policemen, and members of agricultural villages and kibbutzim. Eighty per cent of students have had a complete or partial secondary and technical education; 6.5% have had a higher education. It is interesting

to note that about half the students are over 40 years of age and 70% hail from 20 different countries.

Given the circumstances prevailing in Israel society-in-the-making, a society based on the "ingathering of the exiles" and lacking a common stable tradition, some of the chatacteristics of contemporary adult education institutions in other countries seem outstanding for their concentration, and for this reason appear to us somewhat strange.

Motivation for Study

Educated people of the type described above have different reasons for furthering their education and for taking up the subjects of their choice.

The long-established, educated citizen of Israel, and the newcomer who speaks Hebrew fluently and who is assured of his leisure hours, are among those who resemble the type of adult-student commonly found in advanced countries of the world. The tradition and way of life of this category of students has implanted in them an appreciation of the importance of continued, and continuous, education. They can be found in all study circles — humanities, natural sciences or the arts — according to their personal leanings, interests, and the influence of their professions.

Housewives, who make up a considerable proportion of students in all fields, tend in particular towards "feminine" subjects. They are numerous in education and psychology courses, handicraft groups and home economic classes.

Educated immigrants who have completed an Ulpan, and long-established citizens (especially women) who were not educated in Hebrew and picked up the language only through practice, find of great benefit the special classes for improvement of the language, correction of spelling, enlargement of the vocabulary, improvement of style and the study of chosen Hebrew literature.

Language classes never suffered from a lack of candidates. The main languages studied are English and French. Courses in Russian and Arabic are opened if there is a sufficient demand. There are various reasons why the study of languages is taken up. There is the need to understand professional literature and to converse with foreign experts. There is the wish to enjoy a book in its original language, to read foreign papers, and to listen to overseas broadcasts. Knowledge of a foreign language is essential to the obtaining of a desirable position and for the preparation of matriculation examinations (according to a specially prepared programme), and even for less vital needs such as "keeping up with the Joneses" and maintaining a certain "social status".

And then there are the educated, or partly educated, who because of the circumstances of their young lives, were unable to attend secondary or higher institutions of learning but who are by nature studious and lovers of knowledge. They are happy to have the opportunity to make up what they feel to be a lack, to come to know the unknown, to refresh and update the knowledge they already possess and to hear new

or contradictory versions of ideas they previously held. They follow every course which deals with a subject rarely offered in clubs or cultural circles, such as archeology and Bible, general and Jewish philosophy, classical and modern drama and verse, the history and trends of plastic art, or in a totally different field, atomic energy and its harnessing for the benefit of man, outer space research, or contemporary sociological problems, and so on.

The following are subjects and skills which at one time were considered of purely professional interest but are today regarded as being of great advantage in the daily life of the practical man, the good housewife, the young man making his way in life, and almost every worker and student: elements of accountancy, the principles of modern administration, stenography, rhetorics, "manners and etiquette" and so on. The importance of these topics varies according to the profession, age and sex of the participant, but they are all necessary to the average member of contemporary society.

The type of student we have described at length is the most widespread and characteristic of the general (as opposed to professional) adult education institutions in Israel, whether it be in the cities, the smaller towns or the villages. Certain subjects of special interest to students in agricultural areas have lately been added at the request of the regional centres we have fostered. They include agricultural economics and certain problems of various branches of agriculture. However, we must also give our attention to the many other strata, some of them made up of established citizens, others of newcomers, which our world-in-the-making is raising.

Organisation of Adult Education Activities

In most cases, the Department initiates, plans, directs organisation and publicity, recommends teachers and lecturers and is responsible for inspection and financial support. The local authority or authorities (in cases where the local authority co-operates with some other public body) deal with organisation, provision of premises, publicity, registration and collection of fees which are accessible to everyone. The local authority is responsible to the teachers, and draws up reports of adult education activities. The Department operates in the various localities through regional co-ordinators and their assistants, the regional organisers of study groups.

In almost every locality activities are organised with the cooperation of the local authority, the Workers Council or another appropriate local body. With the exception of participants in art circles in immigrant villages, students in every field all pay a accessible fee. In the Popular High Schools and preparatory schools for matriculation for adults a scale of fees is employed which exempts those who are unable to pay. The Popular University fees are also not very high because of the high average participation in each group. Fees cover about 75%-80% of the popular universities' budget.

The fee paid by students in rural towns and regional centres has mainly

educational value. It gives a certain prestige to the educational institution and creates a feeling of "belonging" among the students. It also strengthens study discipline. Fees are paid to the authorities who maintain institutions. They are supplemented by the contributions of the Department, the local authority, and the GFL in those places in which it cooperates.

New study circles are opened on condition that a reasonable number of candidates are interested in the subject in question.

The following tables provide a clear picture of the scope of the adult education institutions under our supervision and enjoying our support. Also worthy of note is the classification of students according to their interests and the length of time they devote to their studies, that is, the intensiveness of studies.

Recent Changes

Over the past seven or eight years, the main efforts have been transferred from the large urban agglomerations to development areas, and the bulk of means has been directed to the newcomers' villages and to small townships. In 1957, our activities encompassed 60 villages, 8 of them new, while in 1965/6 we reached 406 villages, 230 of which were newly established. Thus, the network now extends from Metulla in the North to Eilat in the south.

This "centrifugal" action finds expression in another field too. As the institutions reach a suitable level of organisation and activity, we transfer the responsibility for them to the local authorities, who are thus obliged to concern themselves more closely with their own adult education facilities. The transfer also gives them greater influence over the institutions. Needless to say, it was this handing-over process that made possible the extension of the network as a whole. We consider that it should be continued, not only so that adult education facilities can be further extended but also for the benefit of the localities themselves. The added responsibility helps to develop community accomodations, so essential for the administration of an orderly democratic society. Further, any initiative we take in favour of newly developing areas who are weaker from an organisational and financial point of view, requires greater State resources of organisational manpower and finance.

The following is a breakdown of students in adult education institutions according to localities in 1965/6:

	%
Jerusalem, Tel Aviv and Haifa	11
Smaller Towns	71
Areas under the jurisdiction of Regional councils	18

This trend is also reflected in the allocation of our budget. Today, over 90% is spent on activities outside the three large centres.

Existing facilities have been broadened to include new fields as a result of our desire to provide within them a solution for the employment of leisure time for cultural activity, and to adapt them to greater sections of the public who must gradually become accustomed to study habits. So far, 15 rural adult education Centres have been established; University summer classes have been extended and are held seasonally but not only in summer; the study of hobbies has been introduced in the institutes and Popular Universities and have attracted a wide public; circles for artistic activity have been fostered for the most part in immigrant areas; a new type of school for informal secondary studies has been developed, the "Popular High School"; book evenings have been organised and accepted in many villages, providing a meeting point for the author and his readers; cooperation and collaboration with various public bodies has increased; patterns have been established for the direction of activities into desirable channels by playing down light entertainment and giving preference to study, talks, literature and art; arrangements have been made with the Youth Department of this Ministry gradually to hand over to it the responsibility for youth in agricultural villages so that this Department can devote itself wholly to the extension of its services among adults in villages and development towns; increased attention has been given to the inspection and supervision of teaching methods; a national teacher-instructor and coordinator has been appointed to deal with the efficiency of studies, examinations, the adaptation of curricula to the type of institution for which it is designed and the guidance of teachers of Popular High schools, evening preparatory schools for matriculation for adults and certain other circles. Part of this last-mentioned function includes the organisation of study days devoted to pedagogical questions. Facilities for the preparation of instructors for various artistic activities such as folkdancing and drama have been fostered. Professional inspection of amateur drama groups has been introduced in cooperation with the Drama Amateurs Association and, for the first time local authorities have received assistance, in the form of personnel, for the o r g a n i s a t i o n of activities carried out with our cooperation.

Since its establishment in Israel, adult education has reached a situation in which instruments and defined rules exist for the execution of its undertakings and one can feel the pulse of life and activity in each institution which comes within its scope. The seed of varied adult education has been implanted in the public consciousness.

SCOPE OF ADULT EDUCATION ACTIVITIES UNDER THE SUPERVISION AND WITH THE SUPPORT OF THE DEPARTMENT OF ADVANCED STUDIES in 1965-1966

Number	*Institution or Activity*	*Circles and classes*	*Hours*	*Students*	*Teachers Lecturers Instructors*
4	Popular Universities in big Cities				
	Jerusalem Popular University	43	1147	849	32
	Tel Aviv Popular University	124	3229	3467	87
	Haifa, Rothschild Community Centre	20	1527	658	28
	Haifa, Centre "Beth-Ardstein"	9	222	190	6
19	Regional Centres in Labour Settlements	135	4411	3974	123
206	Institutes and Study Circles in Towns	759	26675	23209	553
34	Secondary Schools for Adults	48	15686	875	227
31	University Summer-Classes	38	423	2028	33
5	"Study-Holidays"	49	402	2960	46
5	Workers' Education Institutions				
	Tel-Aviv Workers' High School	16	412	465	17
	Haifa, "Beiteinu" Institute for Further Study	40	1073	620	37
	Avshalom-Institute	22	1056	4452	118
	Courses for Higher Education in the Kibbutzim	6	382	233	18
	Institute for Education by Correspondence	3	—	271	7
4	Itinerant Musical Clubs	101	594	4428	4
1	Field-School Ein-Gadi ("Beth Ami-Assaff")	42	905	2299	16
309	Educational Institutions in 406 Localities	1455	58144	50978	1352
1	Seminars for Teachers in Popular High-Schools	5	13	107	5
1	Meeting of Lecturers and Teachers	1	7	67	3
2	Courses for Dance Instructors	2	366	53	17
1	National Meeting of Drama-Amateurs Circles	97	30	250	19
1	Troupe of Dance-Amateurs "Horrah"	1	—	40	5
3	Seminars for Activists in Moshavim	10	29	1773	22
9	Training Institutions for Teachers and Instructors	116	445	2290	71
68	"Book-Evenings"	75	150	6397	51
1	Festival Parties for Hebrew Students	26	—	3510	—
1	Lectures at the Exhibition at Avshalom-Institution	15	44	427	1
61	Concerts and Plays	141	423	48078	—
3	Lectures and Tables in Moshavim	407	814	20482	169
3	Festival Parties in Moshavim	—	59	2340	42
3	Performances in Moshavim	105	315	18417	35
140	Programmes for large Audience in 395 Settlements	769	1805	99651	298

BREAKDOWN OF STUDENTS BY SUBJECTS

Subject	*By number of groups*	*By percentage*
The Land, the People and the Culture of Israel	306	21
Humanities, Social Sciences and Arts	438	30
Languages	179	12
Natural Sciences	77	5,5
Drama, Dance, Music and Singing	272	19
Handicrafts, Art, Photography, etc.	133	9
Secondary School Studies	50	3,5
Total	1455	100%

BREAKDOWN OF STUDENTS ACCORDING TO INTENSIVENESS OF STUDIES

(for study groups only)

Up to 10 *Hours*	10 — 19 *Hours*	20 — 39 *Hours*	*Over* 40 *Hours*	*Total*
277 Groups	256 Groups	307 Groups	210 Groups	1050
27%	24%	29%	20%	100%

These figures demonstrate in concrete terms some of the characteristics of adult education in Israel, both from the point of view of the dispersion of students according to their interests and according to the intensiveness of their studies.

1. Over one-fifth of all students taking general education classes are concentrated in subjects which relate to the land, people, and culture of Israel — language, Bible, literature, geography, archeology, Jewish philosophy, etc.

2. Aboe a half of adult students devote themselves to Jewish studies, the arts and social studies, i.e. to the complex of humanities that served as the active ingredient of the advanced adult education which crystallised in Europe.

3. Although the average intensiveness of studies is still far from satisfactory, 29% of students nevertheless are already devoting 30 hours in overage per year to their studies and 20% over 40 hours, some of the latter reaching as many as 70,80 and 100 hours per year. This does not include adult secondary schools in which students put in 300 — 500 hours per year.

What of the Future?

As has already been emphasized, we wish to impart a more active and studious nature to the work of our various institutions and to raise the number of hours which each student devotes to his chosen subject to about 60 hours per year. Today the average is about 30, although there are some circles in the smaller towns and villages where the number does not surpass 8 — 10. As against this, the number of study hours put in the Popular Universities is to the order of 54 — 60. We will make every effort to increase the classes held along these lines.

We will find ways to increase the number of parents' groups as a vital means to reaching a wide public which will be educated "from the near to the far".

We will also direct our efforts towards the introduction in the Popular Universities of 2-3 year study programmes by fixing prototype courses for certain subjects and providing in advance an outline of studies drawn up for a certain period.

Last year we have completed the preparation of a *Handbook of Topics and Outlines for Lectures and Classes* in the institutions for advanced adult education. This handbook was the result of twenty years of experience acquired by our department in planning, organising, supervising and supporting advanced learning for adults in this country. It was distributed among organisers, teachers, lecturers and candidates for lectureship as an aid in topic selection and course planning for different population strata.

The Popular high schools require rapid and careful handling. Rapid, because of the acuteness of the problem of inadequate education throughout the country and among recent immigrants, and because this institution is so vital and so apt to answer this strongly felt need. Careful, because the study programme, the rate of progress and the duration of studies must be adapted to the possibilities of the various sections of the population for which it caters, urban or rural or those who are not used to intensive study or who have no tradition of study discipline.

The Popular High School trains a wide stratum of the public for further study, both without guidance and guided, in informal institutions of learning, such as the Popular University, or at home by correspondence.

The age of technology and automatisation, that influences all the processes of production and administration, obliges the worker in our times to be alert and capable of adapting to expected or unexpected changes in his occupation and profession. Advanced learning is the most natural safegard in tthe face of new needs.

Likewise, it is important to plane for combining adult studies on post-elementary level with proffessional specialisation in the framework of Popular High Schools, which will be specially geared for this aim.

Special intensive courses for the polish and enrichment of the language will soon hold an important place in the work of our institutions. They deal with both the oral and written language, and will aim to bring those who have recently learned the

language (and even those who have been speaking it for many years) into closer touch with Hebrew literature, to rid the language of stammering, the "impurities" of foreign elements, and jargons which penetrated it before an improved form had had time to become accepted as the nation's legacy.

Higher education in the kibbutzim, based mostly on independent study and partly on explanations and demonstrations by teachers at periodic meetings with students at the Weizmann and other Institutes, does not only deserve to be fostered and deepened. It should also be spread and extended.

In Israel, where everything is measured, and will continue to be measured, largely in terms of quality, one might say "Would that all the Lord's people were prophets". We must aim at the rise and spread knowledge, pursued for its own sake, and not just as a means to an end, among all those who desire it. We must encourage this process and assist it through State means, particularly among that section of the public which, because of its living and working conditions, is far from the centres of science and learning. We will continue to assist the development of studies in the outlying areas.

Further, we will not rest or relinquish our ambition (which has, so far, encountered both objective and subjective obstacles) to make it possible for every worker able and willing to do so, to obtain a higher diploma education by correspondence as is customary in various countries. We must be prepared to make resources available for assistance in the execution of such a project when the time is ripe.

Dance Group Leaders in Training — Rosh Pina Studio

We will strive to reinforce regular and efficient facilities for instruction of teachers instructors and specialists in all educational and artistic fields, through the establishment of permament accommodations which will be at the service of all "culture seekers" — may their number grow!

We wish to repeat an experience we once made, this time on the basis of a sounder programme, to establish a Residential college for adult education. In this way we wish, in cooperation with public bodies, to make it possible for different sections of the public, classified according to age, profession or educational level, to spend days or weeks studying and exchanging ideas in the relevant field of interest. We will try to organise the residential college such that it will function in cycles throughout the year or during certain seasons — a type of Folk High School in Scandinavia, adapted to the needs and possibilities of Israel.

The lessons of the past, the successes as well as the failures, assist us in estimating correctly the task still ahead of us, and they encourage us to continue in our undertakings.

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on Adult Education